

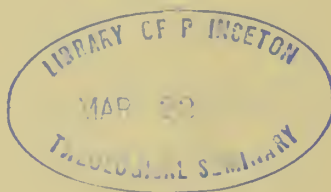
THE CHRONICLE

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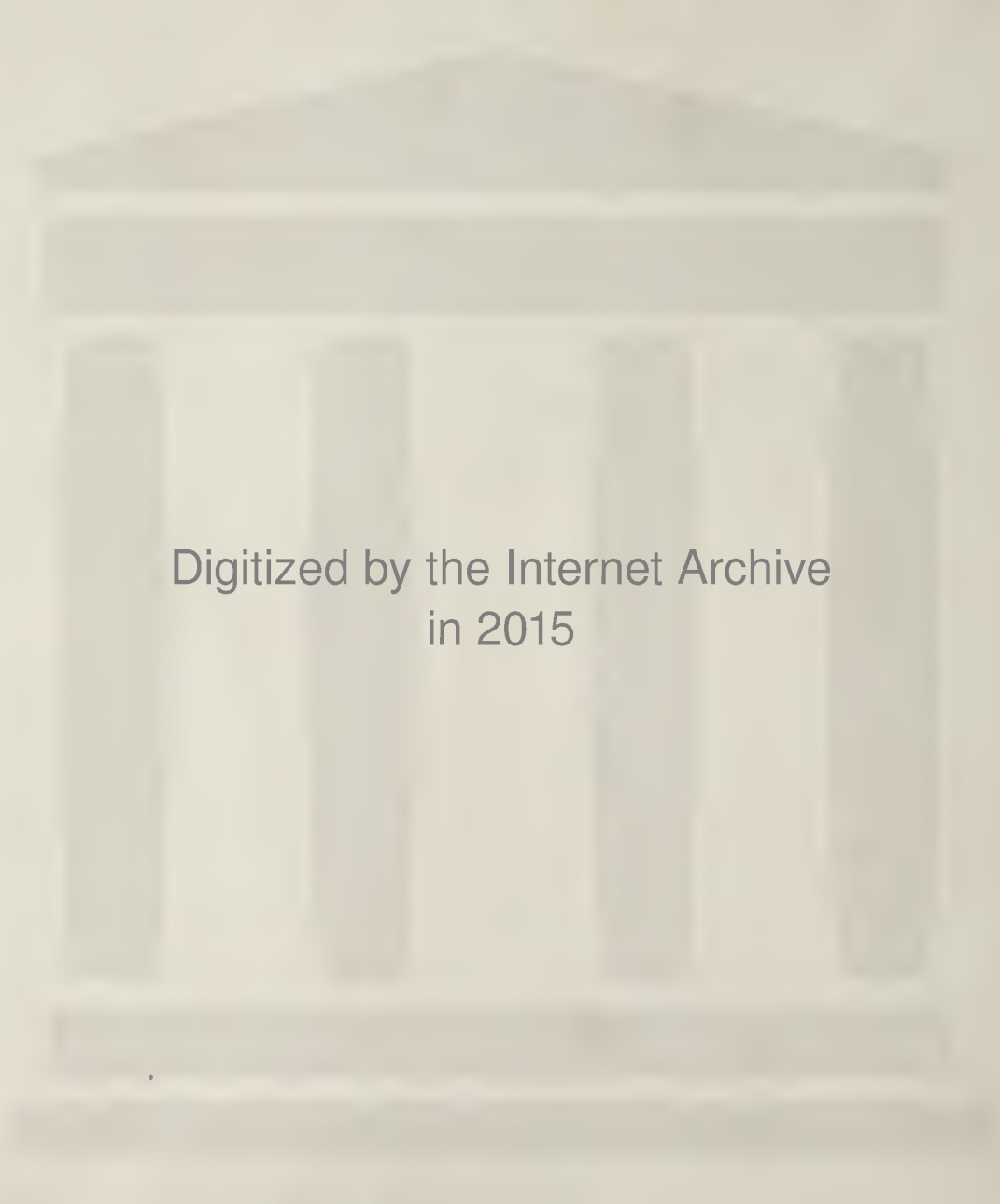


LONDON MISSIONARY SOCIETY

1899



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No. 87.—NEW SERIES.]

MARCH, 1899.

[PRICE ONE PENNY.]

CONGREGATIONAL RESPONSIBILITY FOR MISSIONS.

BY SAMUEL PEARSON, M.A., MANCHESTER.

THE organisation of means to ends will differ according to circumstances and opportunities, and it is not desirable that there should be uniformity in methods. This is an age of machinery ; and churches are tempted to imitate some bit of outward form which has been found to work well, and then they are surprised that it does not accomplish what they hoped. What is really needed is consecration of heart and hand to the Saviour's work, and then new methods would fulfil their proper purpose. We have no panacea for galvanising dead churches, yet very often the life is latent, and only needs a practical suggestion or two to bring it to the surface.

The first thing is for the minister to feel his peculiar and unique responsibility. Unless he stirs himself up constantly, and welcomes appeals which are made to him, it will be very difficult to make much progress with the church over which he has so much influence for good or for evil. There is much to be thankful for when we remember the large number of ministers at home who in their spirit are real missionaries. These must often, however, feel that they need direction so that they may

rightly direct the thoughts of others. I have heard of a distinguished preacher who reads a certain amount of out-of-the-way missionary literature, and who manages to bring in facts thus gleaned as illustrations to his sermons or as means of interesting the young. In every parcel of Reports there is one marked "Minister's Copy." To some this may appear dry reading, but used as Dr. Dale employed his, it may become a means of intensifying our enthusiasm as well as of enlarging our knowledge. He used it as a method of prayer. The Report is an immense means of grace when it teaches us to pray. The incidental advantage to those of us who are weak in geography is perhaps too evident to be mentioned. It has sometimes occurred to me that we might well organise a few meetings for the purpose of reading the Report, for it is in itself so condensed that it perhaps needs a common perusal in order to its full comprehension.

May I add that I have found the Watchers' Manual to be a most excellent fount of information? If it is referred to week by week, a general knowledge of the operations of the L.M.S. is obtained which is very refreshing. And when the minister is full of information he generally wishes very much to share it with others. This is why he should be very careful—more careful than others—as to his mental pabulum. "Give heed to reading" is Paul's command, and no one can safely

leave out missionary literature from his course of self-improvement.

Next to this, much importance should be given to personal touch with missionaries themselves. They have a power of kindling which no literature possesses. A casual acquaintance should therefore, if possible, be followed up; letters should be exchanged, and when they arrive they might well be circulated among a selected circle in the congregation. Hospitality to missionaries might with advantage be spread over a wider area, and our people might be privately encouraged to give a cup of tea to a deputation.

Presupposing, then, the minister duly enlightened and increasingly inflamed, how is he to proceed? Here he will be his own best guide. But if he supposes that he will at once carry his whole congregation with him, he will not only be mistaken but greatly discouraged. It is best to take for granted that apathy exists, and it is also well to remember that too much direct preaching on the matter is apt to produce the very opposite result to the one desired. One-stringed instruments are apt to grow monotonous and even irritating.

It is wiser to proceed through the few to the many. Small meetings have a remarkable power if they be united ones. "If two or three of you shall agree"—how remarkable the spiritual law here unfolded. Many have to be left out of our onward movements, and even some deacons. There are spiritual leaders of the church on whom no official hand has been placed, and to these our Lord seems to have entrusted great responsibilities, and to these especially we should look for co-operation and sympathy. And the first and chief thing is to secure their constant prayers. The week-night service should once a month be missionary in its character. Is there a Young People's Bible-class or Christian Endeavour, or both? Foreign and home work might well come under review in the same way. One weakness in the Watchers' Band needs a remedy—namely, the absence of regular meetings. The pledge sits lightly on many of us, and needs to be brought home to our hearts; besides which, in these matters, social is often more intelligent than solitary prayer.

Our Sunday-schools do admirable work for us, but they need to be encouraged by pictorial addresses both on Sundays and week-days. Regularity in these arrangements is very necessary, for what is irregularly attempted is often not done at all. Here the magic lantern has a wide scope. But we must not forget that the elders are only children of a larger growth, and no one enjoyed

more than they did the pictures brought from the South Seas by Mr. Crosfield, and from India by Mr. Massey; recently shown in Manchester and elsewhere.

In many congregations we need to cater for a class of children who do not belong to the school. These it has been found possible to gather into juvenile missionary working parties, where scrap-book making, wood-carving, basket-making, and doll-dressing prepare for an annual sale of work, or for a box to be sent out to some known missionary. To prepare for this sale, the ladies of the congregation have to be gathered into separate parties, where brief missionary information could well be imparted.

The deacons can be most helpful about raising the necessary money. Here their business capacity may be of the greatest service, and there is plenty of scope for it; for in some of our churches there is no subscription list. To object to a list on principle is, we feel sure, to misunderstand what our Lord meant as to the right hand and the left. What He was seeking to warn us against was ostentation, and where the *ostentation* or *pride* comes in when 2s. 6d. is given by one person, and ten guineas by another, for missionary work, we cannot quite see. People often want to hide their shame, or they wish to guard against a definite promise for the next year, but one of the last things we are likely to suffer from just now is a tremendous outburst of pride over our magnificent subscriptions. We have much to be thankful for and much to inspire us, and we might well set forth our thankfulness and use our inspiration by means of enlarged subscription lists. But in order to do this much minute care is necessary, and the officers of the church can do a great and much needed service if they will create and sustain a regular list of those who give both small and large amounts. The ideal is to abolish for church members the collection (*vide* Paul), and to get a regular monthly income in connection with the circulation of literature in every Congregational Church.

But these practical things, and a hundred others, will *not* come by praying, but by working hard. We must bring in the whole tithe of money, men, and service, and *then* pray.

WEEKLY PRAYER-MEETING.

THIS meeting is held in the Board Room of the Mission House every Thursday afternoon, from 3 to 4. All friends are welcome.

Any interesting items of information recently to hand from the field are communicated by one of the Secretaries.



FROM THE HOME SECRETARY.

THERE is, unfortunately, no material change to report in our financial position since last month's notes. It is impossible to predict with any certainty how the year will come out. We may certainly say that it will be a large year for legacies and for expenditure. The Self-denial Envelopes are being widely circulated, and we hope that many new and enlarged subscriptions will be gathered in before the end of March. The responses to the Special Appeal which have reached me up to February 11th amount to £921 7s. 6d., of which £489 14s. 6d. are donations and £431 13s. subscriptions.

IT may not be generally known that we have twenty-three missionaries on our staff for whom no provision needs to be made from the ordinary funds of the Society. Seven of these are entirely self-supporting; the remaining sixteen are maintained by individuals who have thus their own representatives in the field, or by associations or special contributions such as the recent Hunan Fund. We should be thankful for more such workers. Might they not be largely increased in numbers?

A GREAT deal has been said lately about home advocates of our foreign work, who are more numerous than we sometimes imagine. One friend, last year, made nineteen appearances for the L.M.S., apart from ordinary missionary services in his own church. For three nights before Christmas he took out his junior choir carol singing, and gathered about £1 12s. for the Widows and Orphans' Fund. I shall be glad to put local secretaries upon his track, and also to give the names of others like-minded and equally able to help.

THE following hymns have been chosen for the Annual Children's Demonstration in Exeter Hall, on Saturday afternoon, May 6th:—"A message to the nations," page 144 in Centenary Hymnal; "The soldiers of the Lord," pages 52 and 53 ditto; "Father of all mercies," words, page 69 Centenary Hymnal, tune, Eudoxia No. 689 in Congregational Hymnal; and "Far, far away in heathen darkness dwelling," No. 446 in Sankey's Sacred Songs and Solos. It will be a great help to the brightness of that happy meeting if members of Sunday-schools, Children's Bands and others, who hope to be present, will make themselves familiar with these hymns as early as possible. The programmes, with selected passages of Scripture for recitation, will be ready by the middle of March.

ARTHUR N. JOHNSON.

PROCEEDINGS OF THE BOARD.

Board Meeting, February 14th, 1899.—Mr. F. H. HAWKINS, LL.B., in the Chair. Number of Directors present, 63.

The Rev. George Cousins reported that tidings had come from Sydney by telegram of the death of the Rev. S. Ella, formerly a missionary in the South Seas, at the age of seventy-five. Mr. Cousins introduced to the Board Miss Dutt, daughter of one of the Society's agents in Almora, who has recently qualified for the L.R.C.P. & S. degree in Edinburgh, and is about to return to Almora for mission work; the Rev. J. Knowles, who has just severed his connection with the Travancore Mission after eighteen years' service at Trevandrum, Quilon, and Pareychaley; and Dr. Sewell S. McFarlane, who is about to return to Chi Chou, and who has gained for himself a very warm place in many hearts during his deputation work in this country and in Australasia.—Mr. Knowles urged the Board to press on vigorously with the work in India. He believed that in North Travancore converts might be increased by thousands every year if the hands of the missionaries were vigorously upheld and strengthened.—Dr. McFarlane remarked that he had attended about 500 meetings in this country and in Australasia, and had greatly enjoyed the work. It was, he said, no sacrifice to go out to the mission-field, and he felt great joy in returning to his work. During his first ten years' service he did not have a day's illness.

On the proposition of the Rev. A. N. Johnson, M.A., seconded by the Chairman, and supported by the Rev. R. Bruce, D.D., and Mr. G. W. Dodds, the following resolution was passed by the Directors rising from their seats:—"The Directors, while sorrowing for the great loss that they have sustained in the death of their beloved friend and colleague the Rev. Charles A. Berry, D.D., would humbly record their thankfulness to God for the years of bright and devoted service which he was enabled to render, not only to the London Missionary Society, but to so many other agencies and helpers in the Kingdom of Christ. They will long and gratefully remember his wise and manly counsel, his genial and brotherly intercourse, his ardent zeal and self-denying labours for the salvation of the heathen, which were so conspicuously displayed in connection with the Society's Forward Movement. They earnestly pray that God will comfort and sustain those who are most sorely bereaved; and they would respectfully tender to Mrs. Berry and her family their sincere and heartfelt sympathy. They would also remember in their intercessions the church and congregation from whose ministry their brother has been called to the higher service of heaven."

Offers of service were accepted from Mr. E. S. Dukes, M.B.(Lond.), M.R.C.S.; and Miss Alice F. Macgowan (daughter of the Rev. J. Macgowan, of Amoy), who was appointed to help Dr. Fahmy in his medical work at Chiang Chiu. Mr. V. A. Barradale (son of the Rev. J. S. Barradale, who died at Tientsin in 1878), of Mansfield College, was appointed to succeed the Rev. W. J. Morris, at Canton. In connection with this appointment, the Rev. F. Lansdown, representing the church at Leicester from which Mr. Barradale's father went out to the mission-field, remarked that they had in their possession the last letter written by the Rev. J. S. Barradale, in which he expressed the prayer that his son, who was then quite a little child, might be led to follow in his steps as a missionary.

THE LOUISA OWEN MEMORIAL HOUSE, CHUNG KING.

BUT a short time ago Chung King seemed even more cut off than before from the rest of the world. The gorges and rapids of the Upper Yang-tse, always difficult and dangerous, were rendered almost impassable by an enormous landslip, bringing down a mountain-side into the river, and almost completely blocking the channel for a long distance. But violent catastrophes are not so powerful as gentler influences, and the constant flow of the great river, fed from

Chung King at the very time when the great Western province, Sz-chuen, is opening out to the world, and we are glad to reproduce a photograph of the Louisa Owen Memorial House, which has been given to the L.M.S. by a friend in memory of one whose name is fragrant in Central China.

Chung King has not had a good reputation in the matter of health; but there is reason to think that this has been due not altogether to climate, but also—and, perhaps, more—to the unsanitary, crowded native houses in which the missionaries have been obliged to live; and we may hope



THE LOUISA OWEN MEMORIAL, CHUNG KING.—(*The gift of Mr. Stephen Mussey to the Society.*)

the central mountains, has cleared away the obstruction, and has given us an illustration of the destruction of principalities and powers and whatever opposes the resistless march of the coming King.

It was significant of the times to read in the *Engineer* of the arrival of the first steamer at Chung King, of a public address of welcome to its owner, Mr. Little, and of a religious service on board promoted by the missionaries of the L.M.S.

Significant also is the strengthening of the Mission in

that, with better houses in more airy positions, health will not suffer so much as heretofore.

The house stands in one of the highest parts of the city, looking out over its crowded dwellings and steep streets of stairs ("never-ending stairs," as Byron wrote of Malta), and across the Yang-tse to where on the wooded hills opposite are the Sanatorium given to the L.M.S. by another friend, and the Boarding School for Foreign Children established by Mrs. Davidson, of the Friends' Mission, both these places being also new.

Though the L.M.S. houses are far from the Yang-tse, they are near to the "Small River," which flows into it at Chung King. A drop of one or two hundred feet from the city wall near our compound, and ladies and children may be in a boat; a comfort to us at home when we read of lying rumours and sudden tumults, the machinations of the adversary.

A memorial brass fixed in the house bears the following inscription:—"This house is built in grateful memory of Louisa Grace Sugden Owen, who, after ministering the Gospel of God, and healing the sick at Hankow, came here on the same loving service, and fell asleep September 11th, 1895."

OUR MISSIONARY DISTRICTS.

AMOY AND CHIANG-CHIU.

BY REV. FRANK P. JOSELAND.

AMOY was one of the five treaty ports opened to commerce at the close of the war between England and China in 1842. Its name is significant of the results of that war, meaning, as it does, "the lower door," and at a time when the policy of the "open door" has become a political watchword, it is interesting to know that nowhere in China has mission work had greater success than in the "Hinterland," access to which has been obtained through the wide open gate at Amoy. Since I have been at home for my first furlough I have often had to correct an impression that our work in Amoy began and ended there, by emphasizing the fact that it is after all but a door into a district nearly as large as England. From the town of Amoy to the farthest station at the western border of the province, opened just two years ago, is about 230 English miles; from the most northerly station under our control to the most southerly one in the charge of a sister mission is nearly 200 miles, so that it is no small area we have to deal with. Two other missionary societies share with us the joys and sorrows of work for our Divine Master—the English Presbyterians and the American Reformed Dutch branch of the American Presbyterians, and, strange though it may seem to folks at home, we work together in harmony and good fellowship!

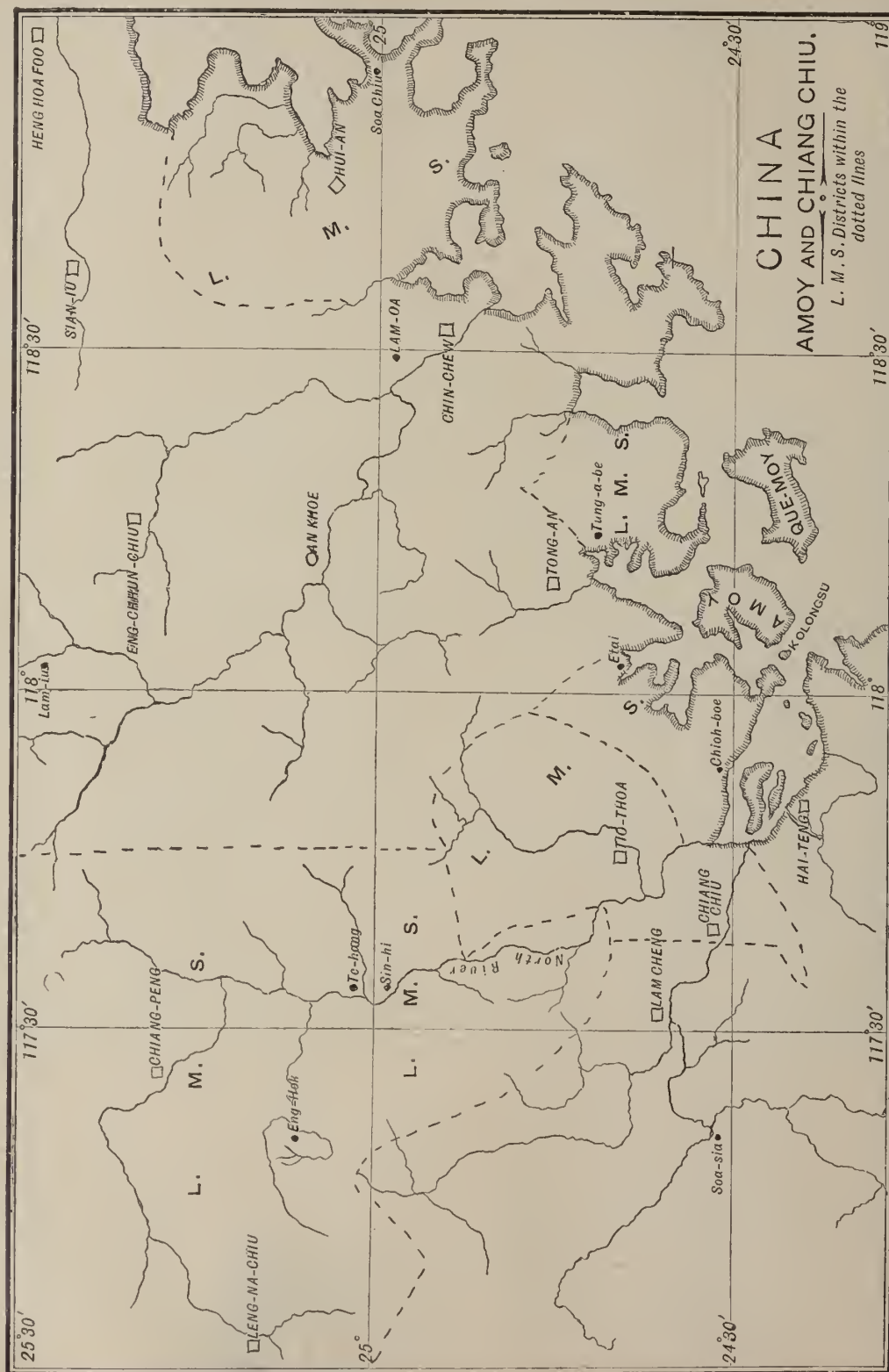
Owing to the method adopted in the Fukien province, of dividing the whole field among the various societies at work so as to avoid friction, as well as to cover all the ground, and so give every district and city and village the same opportunity of hearing the Gospel, the missionaries in Amoy have mapped out the field among the three societies working there, and, so far, have loyally kept to such divisions. The American Presbyterians have the whole of the west; the English Presbyterians have part of the east and south; and the London Mission has most of the north and east. By the use of dotted lines on the map the present situation is shown at a glance. The Americans were first in the field in 1842, but the L.M.S. followed in 1844, when the two brothers Stronach came up from Singapore,

where they had been at work among the many Chinese living there. The memory of these godly men is fragrant among the older Chinese converts even to this day.

The special features of our Amoy Mission are—continuous and systematic evangelisation of the country districts as well as the towns; ready acceptance by the native converts of the principles of self-support and a native ministry; hearty co-operation of all our churches in aggressive work as shown by the establishment twenty-seven years ago of "the Congregational Union of Amoy," and the starting seven years ago of a Native Missionary Society, in both of which societies every church has a share. We have also been the pioneers in the crusades against foot-binding and the destruction of baby girls. We have had an anti-foot-binding society for twenty-six years, and owing to its persistent efforts there are probably more Christian women and girls with natural feet in our part of the province than in any other part of China. And to some extent, in consequence of the indirect influence of Christianity, there are certainly fewer baby girls cast away and destroyed than was the case fifty years ago.

In Educational work I cannot say we are as advanced as we, perhaps, ought to be; but that is more our misfortune than our fault. During the last twenty years no less than four missionaries have left the Mission for various reasons, and, as a result, some of our educational schemes have been postponed until recently. We have a good theological hall for the training of a native ministry; a fair school for boys from the ages of ten to sixteen, chiefly as boarders; a good many preparatory schools in connection with our country churches; and schools for the teaching of the English language and Western science are now springing up, and more will be needed as China gets developed. For all this varied educational work a man is imperatively wanted to take full charge of it and to develop it, if our Amoy Mission is to bear its fair share in the growing responsibilities of leading the Chinese to accept Christ as the Saviour of their country. We have had a girls' boarding-school in Amoy for many years, and, latterly, small schools for girls in Chiang-Chiu and Huian; but we have much leeway to make up before the daughters of our native Christians receive even that elementary education that is their due.

A word about the country reached from the "door" of Amoy may not be amiss, as some people seem to fancy China is one great flat plain. I venture to call the Fokien province, the "Wales" or "Scotland" of China, so diversified is it as to natural scenery. Mountains several thousand feet high are found all over the province with fertile valleys in between, well watered by good rivers. In most parts the soil is rich, yielding good crops of rice, barley, wheat, sugar-cane, sweet potatoes, tobacco, as well as great varieties of vegetables. Fruit trees abound—oranges, limes, bananas, plantains, pineapples, persimmons, pumeloos, mangoes,



loquats, carambolas, and many other kinds with local names that have no counterpart in English. Forests of pine and fir are found on the hills; the wide-spreading banyan and the elegant bamboo on the plains among the towns and villages. Coal and iron are met with as well as many other precious metals, but this store of Heaven-provided gifts is only very partially worked owing to the firm hold that superstition has upon the people. Tea, paper, lumber, articles made from bamboo, are the principal products, though, alas, less tea is grown each year, its place being taken by the poppy—for opium.

So far, the City of Chiang-Chiu, some twenty-five miles west of Amoy on the Dragon River, is the only other place where members of our L.M.S. reside, though members of the two other missions live in no less than six inland towns. Here we have a splendid hospital, opened ten years ago—an agency that has done more to break down prejudice and prepare the way for the Gospel than anything else. The district in the immediate neighbourhood of Chiang-Chiu is worked by the American Mission as well as ourselves—they taking the west and we the east. Our natural line of development, however, lies to the north, in the district known as the North River, and in our yet newer region over the watershed beyond into the large prefecture of Ting-Chiu-Fu. This is truly virgin soil, and, by the magnificent labours of a band of native workers under our ablest ordained pastor, is already prepared, and, indeed, waiting anxiously, for the foreign missionaries to superintend and develop it.

The vision some of us have is eventually to join hands across the centre of China with our brother missionaries at Hankow—they working southwards through Hunan, and we working northwards through Kiang-Si. Who shall hinder us from so glorious a vision, even if we, who are inspired by it, never live to see it? What joy it is to know that our native brethren are influenced by the same desire to begin and carry on so arduous a task.

In conclusion, a few lines of statistics may be helpful. The figures given are for 1897, as those for 1898 are not yet to hand. Baptized men and women in full membership, 2,285; children, 1,030; adherents, 2,500; ordained pastors, 9; preachers and evangelists, 55; separate churches, 45—14 of these are entirely self-supporting, all the rest partially so—other preaching stations, 31. Schools, some 40 of all kinds, with more than 500 scholars—boys and girls. Money raised by the native Christians, for all purposes, in one year, over \$6,000.00. To work this most extensive mission, we have six male missionaries (five ministerial and one medical), and twelve ladies (five wives, five unmarried ladies, and two lady doctors). Without doubt, more MEN are urgently needed, not only to look after the manifold forms of activity already in working, but also to reach forward into the "regions beyond" waiting for our efficient occupation. May the great Head of the Church so inspire all true members thereof with His own pity and love for souls, that the coming century may see so deep and broad an interest in Foreign Missionary work, that all the difficulties and straitened circumstances that beset so many fields may vanish, never to return!

FROM THE SECRETARY OF THE WATCHERS' BAND.

A CONFERENCE of Watchers' Band Secretaries for Lancashire and its adjacent counties will be held at Liverpool, on Monday, April 17th. It is hoped that the 186 secretaries who are, so to speak, within hail of that city, will either attend personally or send a substitute. The arrangements are not yet completed as regards the speakers and the subjects for discussion; but the real object of this Conference is to try to widen and intensify the spirit of prayer, first in our own lives as secretaries, and then in the Bands which we represent. May I ask Watchers to pray for this meeting, that it may have great and far-reaching results?

WE shall probably meet at some central place at 11.30 or 12 noon. At 3 o'clock there will be a public meeting for testimony and prayer, at which six London Missionary Society missionaries, from different countries, will each speak for ten minutes on the help and usefulness of the Watchers' Band. At 7 p.m. the annual missionary meeting of the Liverpool Auxiliary will be held, for which a grand programme is arranged. If the Watchers' Band secretaries from a distance can stay on for this, I feel sure they will find it a fitting ending to what I think will prove a helpful and memorable day.

I AM grateful to the secretaries who have already kindly returned their branch renewal forms. To have them thus early is an immense help to us, as the rush of work towards the end of March is almost overwhelming. Several parcels of forms have not been delivered owing to the fact that secretaries have changed their addresses without giving intimation of the same to headquarters.

THE leaflet (No. 3) entitled "The Aim of the Watchers' Band" may be had for free distribution upon application. The second series of "Messages to the Churches" is now ready, price 8d. per dozen, or at a reduced rate for larger quantities. The new lobby revolving card, showing the subject of prayer for each week, is likely to be of great use. The price is 3d. (postage 2½d. extra.)

THERE has been a wonderful increase in the applications for library books during the last few weeks. We shall be glad to supply any branch with twelve books, free of charge. These may be kept for six months at a time, or may be changed when liked.

NEW BRANCHES.

Branch.	Church.	Secretary.
Chingford ...	James Spicer Memorial	Miss E. Maine.
New Brompton	—	Mr. J. Reese Jones.
Montrose ...	Baltic Street ...	Mr. J. Dunn.
Sheffield ...	Baldwin Street ...	Mr. C. Jackson.
Southsea ...	Victoria Road ...	Mrs. C. Penney.
Bristol ...	Whitefield Memorial (revived)	Miss M. Williams.
Barnsley ...	Wombwell ...	Miss J. L. Mackay.

JESSIE M. BALGARNIE.

"WHAT AILETH?"

DELITSZCH says that in the perfectly beautiful little Hebrew lyric which we number as the 114th Psalm, "the deeds of God at the time of the Exodus are brought together to form a picture in miniature which is as majestic as it is charming." And the same authority holds that this intensely dramatic lyric represents the "commotion of nature before God the Redeemer out of Egypt." The tremendous effects demand a transcendent cause. The ailing fleeing sea, the retreating river, and the unseated hills are the results of the presence of the Lord—the Great First Cause.

It is a spiritual interpretation, a golden chain of thought, whose linked length one may trace through the Scriptures as in the picture of sun-darkened Calvary, and in the prophecy of that "far off divine event" of the redemption of the creation from vanity. Moreover, it is the religious view of the relationship between nature, history, and God, which holds the field wherever the faith of the living God has taken root. It suffuses Wordsworth's "Evening Voluntaries."

"An intermingling of Heaven's pomp is spread
On grounds which British shepherds tread!"

It crashes in at the close of Browning's "Instans Tyrannus."

From marge to marge
The whole sky, grew his targe,
With the sun's self for visible boss,
While an Arm ran across
Which the earth heaved beneath like a breast
Where the wretch was safe prest!
Do you see? Just my vengeance complete.
The man sprang to his feet,
Stood erect, caught at God's skirts, and prayed!
—So, I was afraid.

Now Matthew Henry—who, to be sure, is not a critical commentator—gives a missionary turn to the question at the head of this paper, which our critical revisers make so immeasurably more thrilling—aye, stunning—by rendering in the present, not the past, tense. His evangelical application is to the Gospel history and in search of answer to the inquiry, what ailed the Tempter and his minions at the presence of the Redeemer? It is a suggestive line. What aileth Herod that he is troubled at the rumour of the birth of Jesus? Why so hurriedly does he call his counsellors? Why that protestation of his royal eagerness to worship? Lies the head that wears a crown so uneasy that sleep will not visit the perfumed chambers of Herod the Great, when it is ascertained

where is He that is born King of the Jews? What aileth Herod that his throne has become like ice on summer seas? Again, when Jesus has entered into the synagogue at Capernaum, what aileth the man who cries out, in confused self-consciousness, "Art Thou come to destroy us?" Why this trembling public terror? Why are the devils whining, not defiant? Further, what ails that bigoted band of Nazarene cowards who, when they had dragged Jesus up to the brow of the hill, do not cast Him down headlong, but allow Him, in the majestic might of meekness, to pass through their midst? Why do they rage and imagine a vain thing? Once more, what ails those officers of the chief priests who were despatched on Tabernacle-festival week to capture Jesus that they fail? What ails that they have missed Him? What fear has infected them, or spell enchained? And yet once more, in Gethsemane, what ails those who have come into the garden with lanterns and torches and weapons that, when they have identified their victim, they go backward and fall to the ground? What is the matter with them that they have become like a rabble—rallied and ranged in rank again by the question of the man they want, "Whom seek ye?"? What manner of man is this who, by a question, a whisper, a discourse, or a reply, silences, disarms hostility, and dumbfounds reason? What ails men in the presence of the Lord? It is the commotion of human nature at the presence of God the Redeemer.

Our Puritan Milton, blind singer of "Paradise Lost," whose sightless orbs were visited by celestial rays, gives in the ode on Christ's nativity perfect poetical and ideal expression to the historical triumphs of Christianity. Milton says that the oracles grew dumb. The deities ceased to divine. The pale-eyed priest issued no longer from the prophetic cell inspired. The brutish gods hastened away. What ailed them all? What has overtaken them? Milton says that they felt from Juda's land the dreaded Infant's hand. They durst no longer stay. "Our Babe" can sway them. It is historic truth in poetic form. The rise of Christianity was the ruin of heathenism. The dawning centuries of Christianity were the twilight of the gods. What ails them? Everything ails them. They could not minister to a mind diseased, nor pluck from the heart a rooted sorrow. But He could. Disease fled at His touch, and the gates of Death rolled back at His prayer.

But what aileth us that we speak and think of all this as though it were ancient story? It is modern Church history. It is a contemporary story. It is the divine

romance of missions. What time is to God we cannot understand. But He accommodates Himself to our limitations and says that to Him a thousand years are as one day. Our closing century equals a tenth of one such day on the dial-plate of the timepiece of the maker of the world, who is God the Redeemer. And for the Pantheon of the world it has been a century of deepening twilight. For the Pagan temples of mankind it has been an era of passing, dwindling, decaying power. What ailed the stocks and stones—the idols of the South Sea Islanders? Why are they fallen from their wonted seats? Whither are they fled? Wherefore are their temples deserted, their shrines haunted—but not with worshippers? What ailed the terrible goddess Peelé that she did not let loose her thunderbolts on chieftainess Kapiolani, who climbed the hill and flung the consecrated berries into the boiling lava, and by such open defiance won Christ's cause in the island? What ailed?

"One from the Sunrise
Dawned on His people,
And slowly before Him
Vanished, shadow-like,
Gods and goddesses."

What aileth thee, O thou China, with thy Confucian temple in every town? Thy classic books fall from the hands of thy youth, who begin to dream other dreams and see other visions. Why art thou sick—from the sole of the foot to the crown of the head—and afraid to speak with thy enemies that thunder at and within thy gates? How art thou fallen! and how thy *pride* stalked before thy fall! What ails thee, O India, peopled with many gods? Why are thy deities become modern Dagon—broken gods, hopelessly splintered, sundered past all soldering? What ails thy rock-temples, where thou usedst to boast, "Who shall bring me down to the ground?" Why is thine eyrie brought down? And what ails thee, O Buddha, light of Asia? Is it not that thou art paling thine ineffectual fires before Him who is the Light of the World?—that thou seest that

"Not by Eastern windows only cometh in the Light,
But Westward—look, the land is bright."

It is the nature-religions trembling at the presence of the Lord of the Religion of Revelation. It is the repetition in the countries of the modern world of the commotion which trembled in the astonished lands of Egypt, of Palestine, of the Roman Empire, at the might, majesty, and mercy of God the Redeemer. "What aileth thee? Fear not." *Sursum corda.*

Buckhurst Hill, Essex,

JOHN R. LEGGE.

A VISIT TO THE SAMOAN OUT-STATIONS.

BY THE REV. JOHN MARRIOTT.

WE left Apia in the *John Williams* on June 17th, some thirty-five passengers on board, among whom was the Rev. J. J. K. Hutchin, of Rarotonga, who was journeying in the *John Williams* on account of his health. This is our annual visit to the islands, on which are working some twenty-eight of our Samoan teachers. I propose to tell of the work on a few of these islands. We had on board Mr. Finke and four skilled workmen, who were going in the interests of science to Funafuti, in order to continue the boring through the coral reef, which was commenced by Professor David and his party. On Wednesday, June 24th, we dropped anchor in the beautiful harbour of Funafuti. The people, as usual, gave us a very hearty reception. They had been without a pastor during the year, but the old man Ivane, a retired pastor, had done a very good year's work on the island, and the people had made him a present of £9 10s. A good present to give to one of their own people. We had our service in the afternoon, when all the population of the island were present, 250 people. Mr. Hutchin, and the native deputation, and I gave addresses. The people were well dressed, and were hearty in their singing and listening to our addresses. I should like our English friends to see our people in their beautiful churches. They, I am sure, would conclude that good work has been done by our Samoan pastors. The faces of the people are Christian faces. They indicate that in the hearts of the people are the graces of the Spirit, that they love our Lord Jesus Christ in sincerity and truth. I had with me a very interesting couple to leave with the people. Peni has just finished an eight years' course in Malua, and has distinguished himself during these years by mental as well as spiritual acquirement. He was born on one of the Ellice Islands, and was sent when a boy to Malua for education. Vaiee, his wife, is the daughter of one of the best of our Samoan pastors. She has been well trained in Papauti, where she took many prizes. I offered this couple to the people, and asked if they were willing to receive them, and promise to support them and protect them. Every hand in the place went up promising to do all this. Peni and Vaiee were very gratified at their reception. The next day we examined the schools in our six standards, and we found that Ivane had done splendid work during the year. We are very anxious that the boys and girls should be well trained, and are greatly disappointed at a teacher who is careless of his school work. We examine the boys and girls in reading, dictation, arithmetic, Scripture history, and geography. The senior scholars do a little Church history as well. The old teacher's scholars did well, and many of them got prizes.

The leaders of the people speak most touchingly of the kindness of Professor David and his wife during the year

they spent with this people. I do not know the Professor, but he and his wife must be kind and gracious people to have won such affection from the people. Would that more of such people would visit our islands; they would greatly help forward our work, and they would see the best side of our labours. Professor David was here to superintend the work of boring through the reef so as to ascertain the nature of the foundation on which these coral islands are built. Their bore went 900 feet deep, and then they left the island in the *John Williams*. Mr. Finke and his party were taken this year to continue the work.

copy. It took three days to land the members of the scientific expedition and their stuff. During these days I saw a good deal of the people and heard a good deal of our work, and left feeling very grateful to God for the good work He has enabled our teachers to do on Funafuti.

Vaitupu.—We arrived here at 7.30 on Sunday morning, June 10th. We were present at all the services of this very pleasant day. The population is 525, of which number 167 are church members. Their contribution to the L.M.S. was £30. Uele, the teacher, had his report carefully prepared, so that I could very soon ascertain the state of the



A QUIET SPOT IN SAMOA.

One of the workmen had been of Professor David's party. I was interested to see that he was taking a church bell for the purpose of presenting to the people. I had with me a case of damaged Bibles to be sold for two shillings instead of six shillings, their usual price. What a rush there was for these Bibles. They were sold in a few minutes when it got known that I had got with me these cheap Bibles. It was most gratifying to see the eagerness manifested by the people to get a copy of a Bible, and the blank disappointment in the faces of those who were too late to get a

island from this well-written report. On the whole it was a very interesting statement of good work done by Uele and his wife during the year. The bell was rung for the morning service, and all the people were soon assembled in their capacious church. The singing was hearty, and the people were all well dressed. Mr. Hutchin and I gave addresses at the morning service, which were well listened to. The Sunday-school was then held, at which all the young people were present, with many of the elder people. The pastors teach the International Lessons, comments on which are

given in our Samoan bi-monthly paper called the *Samoan Torch*. We then had the afternoon service, at which all the people were again present. The native deputation and I then gave addresses to the people, urging them to hold fast to the Word of God and the teaching of Jesus and all the doctrines which gather around the Cross of Christ, and to be faithful in their service to Christ even unto death, that they may receive from His hands the crown of life. In the evening we had the Christian Endeavour service, which was as the gate of heaven to some of us who were present. This Society for C.E. I found on my visit was doing a great deal to deepen the work of God in the hearts of the people, as well as to increase the sale of our Bible, for every member must have his or her Bible, and each one is expected to read a portion of God's Word every day. There is a Society of C.E. in many of the islands, and it is easily seen in the flourishing condition of the work on that island. I went to bed that night after a hard day's work, deeply impressed with the good work being done by our energetic teacher Uele, and grateful to God for what I had seen during the day. Hence I was greatly surprised the next morning to have a letter from the king, ordering me to remove the teacher. Evidently the teacher had crossed the king, at which he was very angry. Whatever I said he stuck to his point that I must remove Uele. We called a meeting of head-men, who were surprised that the king had raised this. The great majority would not yield to the request of the king, and there was much wrangling. Ultimately, to my chagrin and disappointment, I had to remove him. The teacher has been too energetic, and has crossed the prejudices of the king. He has lacked the *surviver in modo*, and has not been gentle towards all and forbearing. This, I know, is the great fault of some of our Samoan teachers, and some have to suffer great humiliation for it, as Uele has had to do in Vaitupu. I took him on in the *John Williams*, intending to use him in the Gilbert Islands. But notwithstanding this disappointment, I could not but thank God and take courage at what God has enabled our teachers to do on the island of Vaitupu.

A few hours after leaving Vaitupu we landed at Nukufetau. Here the *John Williams* could anchor in safety, as in Funafuti. I found the work in good condition, due to our energetic and able pastor, Laupepa. He takes a pride in his school, and the results of the examination proved that he is a successful teacher. I was highly gratified at the way his scholars acquitted themselves in the five subjects the senior boys and girls are examined in. We had a fine meeting in the afternoon, when I gave prizes to the successful boys and girls in the examination. One of the first teachers here was a Rarotongan pastor. The manse, the church building, and the school were built by Elekana, this able pastor. They are all splendid buildings, and stand well the test of time. Mr. Hutchin had been quietly observing these monuments of Elekana's industry, and

when he gave his address in the afternoon, which I translated for the people, he told them all about Elekana, who is now an old man on the island of Manihiki. He told them that after he left Nukupetau under a cloud he had quickly emerged from the cloud and became a deacon of the church of his island home; that one of his sons had died a martyr's death in New Guinea, and that when the old man had heard of his son's death he offered himself to go and preach Christ to the murderers of his son. The older people were most interested to hear of the man who some thirty years ago had erected for them these three fine buildings on their island. In the evening we had a most interesting Christian Endeavour service. The population of this island is 290, church members 90, catechumens 41, the boys and girls at school number 110, contributions to L.M.S. £14 8s., stipend to teacher £13 7s.

The three islands I have written about are in the Ellice Group, which is under English protection, and is regularly visited by a Deputy Commissioner. There are eight islands in the group, with a total population of 3,400 people. The church roll on this group numbers 1,052 people. Each island has a good church building and a good manse. The boys and girls in the schools number 1,242. Their contributions to the L.M.S. amount to £60 9s. 2d.; stipends to pastors, £63 12s. I will describe one more island in this group where the work is not so far forward, and which has the largest population.

Nanumea has a population of 711 people. The island simply swarms with people. The children crowd the teacher's house and crowd the beach to welcome the deputation as he lands here in the ship's boat. The island is small, and the food supply is of a very meagre character. They get little more than coconuts and fish, and the fruit of the pandanus. Since they received Christianity the population has very much increased. The people in heathen days used to keep the population down lest the food supply should not be sufficient. Now, under the influence of Christian sentiment, the words of the prophet have been verified that the city should be "full of boys and girls playing in the streets." It will be a serious question ere long for the English Government to remove this surplus population to greener pastures and a more fruitful soil. This is one of our backward islands, about which we have been greatly concerned. Last year Mr. Goward took a very promising young pastor and his wife to take up the work. He was eight years in Malua, and since he left Malua he has been several years the pastor of an important village, and has rendered good help to Mr. Hunt and Mr. Beveridge in teaching the young men of the District Boarding School in Matautu. He followed in Nanumea an old man who was somewhat lax in discipline and influence. He found only a few out of this large population on Sundays at the services. On making inquiries he found that some 300 of the people had returned to the worship of spirits and to other heathen ceremonies.



A CHRISTIAN SAMOAN MOTHER AND CHILD.

He wrote to all the Christian Endeavour Societies on the other islands to pray for his work in Nanumea, and especially for these 300 people who had lapsed into heathenism. He organised a band of deacons and church members to visit these lapsed ones and talk to them, and invite them to the Sunday services. They took this work up heartily, and it has been attended with God's blessing; the people who attend services are increasing in numbers. He believes that soon all the people will be present at the Sunday services.

After the examination, I sent word to the king that I would like to see every person in Nanumea at the service, so the big church was crowded with some 700 people. I spoke very earnestly to this crowd of people, beseeching them to let no man take their crown, and to hold fast to the words of life in which they have been taught.

Jeremia is beginning a Christian Endeavour Society, which I hope and pray may be as useful as it has been on several other islands for building up the Church and strengthening the people in their most holy faith.

We then left for the Gilbert Islands, five of which are under the care of Samoan teachers, and have 7,020 adherents of the L.M.S., with a church roll of 1,547, and 610 catechumens, and 16 teachers.

The first island we called at was Onoatua, with 1,540 L.M.S. adherents. We have four teachers here. Mr. Goward, in his report last year on this island, says that he saw "many signs of good work and advancement." I certainly can confirm that statement. Onoatua has been in a backward condition for many years, and has given us much anxiety, and led us to pray earnestly for it; hence it was very delightful to see such a decided change for the better. Our pastors are giving a good deal of time and successful labour to the schools. It was most encouraging to see how well the boys and girls did at the examinations. The pastors are putting up good churches. Mr. Hutchin and I were very impressed with a beautiful church put up by Pastor Talamoni at a village called Tanaiga. It has not cost the people a penny, and yet everything was neatly and skilfully built. They have only cocoanut and pandanus trees, and yet the woodwork of the pulpit and roof and Venetian windows was cleverly done by our able teacher and his people. Apelu, too, is putting up a good church building at his village. They dig up and hew into shape lofty pieces of coral blocks from the lagoon, to become pillars to hold up the roof. I visited, with Mr. Hutchin, nearly every village of the island, and gave addresses to the people on Christian life and duty. There was a joyful interest manifested by the people, especially the young people, in our visit which I have not seen before among these somewhat apathetic people in spiritual matters. We were twenty-five hours ashore, and had a very busy time in examining schools, holding services, and having long talks to our teachers on the island, encouraging them in their

work, and urging them to still further efforts to work while it is day, so that they may win the "Well done!" of the faithful servant when the Master calls us into His presence.

We then left Onoatua for the island of Peru. Here things are much more backward than on Onoatua. There has been little successful school work during the year. Many evil influences combine to prevent the success of our teachers in their school work. There is a clever Roman Catholic priest here, who has no end of resources to get our people. The English Deputy Commissioner, Mr. Telfer Campbell, has decided to remove to a settlement by themselves all cases of ulcer. Many of the people get this trouble from the scanty and unwholesome food they get. The people are terrified at this separation from their families and friends, and hence look for medicine which will cure this trouble. The priest has this medicine, but will give it to nobody except he will become a convert. In this way he gets into our villages and produce the greatest confusion. There are several other influences which have tended to discourage our teachers during the year. They were eagerly expecting me, and they had very many questions to put to me about many things, to all of which I gave patient answers. I was glad that I had a good supply of provisions with me, for the people are getting very stingy in supplying the teachers with food. But while there is much to discourage, there is also much to encourage, the teachers. The majority of our people stand firm to the Word of God, and give no heed to the seducing voice of the Roman Catholic priest. They crowd our services on Sunday and on week days when they are held; our pastors also have their young children to teach in their own homes. I visited during my fifty hours' stay on the island four of the villages, and had service with the people in each village. The young people sang very sweetly such hymns as, "I've found, oh, such a Friend," "There's a land that is fairer than day," "I'm but a stranger here," "Rise, my soul, and stretch thy wings." The people, too, seemed most interested in my addresses. How one does wish one could speak the Gilbert Island language and not to have to depend on an interpreter. The people of ten of our islands can understand Samoan, so that we can speak *directly* to them. Not one of us as yet has learned to speak the Gilbert Island language—the language spoken by the remaining six islands. We get the Bible, hymn-books, &c., from the Hawaiian Evangelical Society and from the American Bible Society. Now that Mr. and Mrs. Goward are appointed to take up this work, they will be able to get the language well, and thus supply this lack on our side. We have 1,797 L.M.S. adherents on the island of Peru, with a church roll of 303, and 128 catechumens.

We then left Peru, and arrived at Nikunau. This is our darkest and largest island. There are 2,036 L.M.S. adherents. We have five Samoan pastors here. Very many untoward events tend to seriously cripple our teachers in their work, the most serious of which is a small

number of Roman Catholics who happen to have high official positions in the island. The pastors are very much discouraged. Their stipends are miserably small, but of this they do not complain, but they do complain of the stinginess of the people in giving them food. But still there are many things to encourage. Every one of these villages has a very good church building, which is crowded at Sunday and week-day services. The pastors have the young children to teach. I wish they would exert themselves more to teach them. The people are well supplied with Bibles and hymn-books, and most of them are well able to read them and join in our services. I would earnestly request the Christian Endeavour societies belonging to our Society to pray for these islands of Peru and Nikunau.

We arrived at Tamana at 7 a.m., July 14th. Here there was everything to encourage. The pastor and his good wife were well. The people gave us a warm reception. We were soon in the fine stone church building where the examination was to be held. Mr. Hutchin and myself and my native helpers were soon at work on each division of the school, and worked away for some four hours. We had the most encouraging results. If a scholar gets 60 per cent. we give him or her a small prize, 70 per cent. and over a larger prize. We had some 700 people present at the afternoon service, in the presence of whom we distributed a great many prizes to their children. The pastor here has a very able wife, who is the daughter of one of our most successful pioneer Gilbert Island teachers. She knows the language well, for she spoke it as a child. My observation this voyage is that we have some splendid women as pastors' wives, who render fine service to their husbands in their grand work. As Mrs. Marriott is in England I had not her valuable help as I had during my voyage in 1895. This led me to talk more to the wives of the pastors and to inquire into their work and influence, which is of the very best kind. The people of Tamana have given £26 15s. to the Society this year as their contribution, which I consider very good indeed for such a poor island.

We then set sail for Arorae, where we have 908 adherents and no Roman Catholics. I found the teachers and their wives well and the work flourishing. We have a very able teacher here, named Lilogo, well assisted by Tipane. They have a school after the model of Malua, in the centre of the island, where splendid work is being done in educating the boys and girls of the island. We had the best results of all from the examination of the school on Arorae. I left Lilogo here only three years ago, and the schools were as backward as on the darkest of our islands, and we get now the very best results. I put most difficult questions to the higher divisions, but they were quite able to answer them. I also kept down the marks, as I was anxious about my prizes, for I had few remaining. But with all my care I had to empty my prize case, for there was such a crowd that got over 60 and 70 per cent. of marks. We had a meeting in the

splendid church at Lilogo's village. There were some 800 people present. They sang very well the hymn, "Tell it out among the heathen," &c., as well as other favourite hymns. They have two very superior church buildings and manses on this island, the wood-work for which they got from an old hulk of a wrecked barque which got stranded on the island. Their contribution to the L.M.S. was £28. Lilogo has commenced a Christian Endeavour Society, which has 170 members. Both teachers declare that the influence of this society has been of a marked kind in reviving the spiritual life of the people.

We then set sail for the Tokelan Group. It took us eight days to steam this 800 miles, as we had the wind and a strong current ahead.

Atafu.—We were landed by the ship's boat on Saturday afternoon, July 23rd. The people were all in the bush preparing for Sunday, but we soon got the boys and girls together and had our school examination. As Tavita had completed ten years of service we took him on board to take him and his wife to Samoa for rest and change. We landed Ioane and his wife to take their places. We had the privilege of spending Sunday here. We had delightful services during the day which greatly pleased us. After the service Mr. Hutchin, Tavita, and I went to see the aged king of Atafu. There was but a step, it seemed to us, between him and death, but the old man knows in whom he has believed, and looks forward with joyful hope to his being with Jesus when life is over. He talked about the Peruvian slave-ship that robbed the island in his younger days of its inhabitants, and took them away so that they never more saw their island home. He talked also of the dark days of heathenism. The room in which the old man lay seemed to us as the gate of heaven. We read of the better home to him, and prayed with him. He had two requests to make—one, that Tavita should be allowed to return to Atafu; and the other was that he might be buried in the church enclosure on land which he had given to the Lord on which the church building should be built. I cordially agreed to this latter request, as Mr. Goward had done last year. We left him feeling greatly impressed with our visit. Solomona, at the afternoon service, gave a very impressive sermon. After that service I met the Christian Endeavour Society, and urged upon them the duty of doing direct work for Christ with a view to lessening the sin of licentiousness which is only too prevalent on the island, as the records in the church book revealed. Tavita then came in and gave a very beautiful and touching farewell address which greatly moved the people.

The next island we called at was Fakaofo. Strange to say we had another Sunday here. Fakaofo follow the Samoan Sunday, and Atafu the Sydney Sunday. I received a warm welcome from my numerous friends at Fakaofo. We were all very favourably impressed with the good work which has been done here by the present teacher and his

good wife, as well as by those who preceded him. The chief feature about Fakaofu is the Christian Endeavour Society. Panapa has a special gift for conducting these services. We had it after sunset, for the members have bought some beautiful lamps, so that it may be held in the evening. It was a most interesting service. Prayers, hymns, passages of Scripture were short and all to the point. The whole was a rich spiritual feast. No wonder that the pastor considers that these services help every part of his work. Panapa told me that he had sold as many as fifty Bibles in the year when he commenced the Christian Endeavour Society, for each member wished to possess his book so that he could read his daily portion. The total population of the three islets of the Tokelau Group is 733. One of them, Olosega, has only seventy-five people all told. Their payments to pastors amount to £30 15s. 6d. Their total of contributions to the L.M.S. is £36 17s. 6d. The church roll is 233, and candidates 49.

After spending a few hours at Olosega, we set sail for Apia, and arrived on July 28th, after a forty-one days' passage, the ship having covered 2,615 miles on the journey. My average hours ashore were twenty-seven, reckoning the three days' stay at Funafuti landing the cargo of the Scientific Expedition.

On reviewing the work of the voyage, I have three distinctly favourable impressions:—1. The educational work has made distinct advance since I was there three years ago. This is my fourth visit to the N.W. out-stations, and I consider that there has been gradual advance all the time in the work of education in most of the islands. 2. There has been advance also in spiritual knowledge and experience. It is true that the gifts of the people to the L.M.S. are smaller, but this may easily be accounted for, inasmuch as the people have to pay rather a high tax to the British Government. Their only way of getting money is by selling their cocoanuts, and this supply is limited on these small islands. The greater number of islands are well supplied with Bibles and other books. I certainly consider that the Christian Endeavour Society has done much to promote the study of the Bible and to cultivate a revived spiritual life, which manifests itself in many ways. 3. The usefulness of our Mission ship for work of this kind. Captain Hore rendered me most useful help in getting together teachers' supplies for each island, including all the books needed. The boats and the ship were at my service for all work that I needed to carry out my visitation. He was also very kind to the natives who travelled with me. The laws he has made and had printed and posted up on the ship for the guidance of native passengers do much to promote order and a good understanding on board.

THE ALMORA LEPEERS.

MY DEAR MR. COUSINS,—I have received considerable help from friends in England during the past year for the Leper Asylum, to whom I wish to tender my thanks through the *CHRONICLE*, and lovingly plead with to continue that help through the coming year. I have usually to make up £300 from private subscriptions to supplement the endowment, and the grant from the Mission to Lepers, in order to meet the total yearly outlay of £600 on the Asylum, which has usually about 110 inmates throughout the year. It may interest these friends to hear something of a few of the candidates who came up for baptism on Christmas Day.

Haiki has been about nine months in the Asylum, and before she came she had never heard the name of Jesus. She had done a lot of idol worshipping, which she had found all in vain to bring to her either peace of heart or relief to her stricken body. After hearing, at the services in the Asylum, of Jesus as a Saviour, she says: "My heart seemed to leap within me." She is now longing to know all she can about Him whose name has lifted her heart and filled it with a wonderful joy. She has been learning for only a few months, and I must say surprises me with the remarkable replies she can give to questions about faith and salvation. I have not before found in any of the inmates seeking baptism such clear views of sin and salvation through our Lord Jesus Christ. She is so bright and happy too, notwithstanding her sufferings. She has been a widow for a long time and knows of no relation on earth. She had a little brother, who ran away when he and she were both young, and she heard that he had latterly become a soldier, but now knows nothing of his whereabouts. "Here I have no home," she says; "heaven is my home."

Ujiala, is a bright-eyed, pleasant-faced lassie, of nineteen years, was married as usual in her early girlhood, and her husband is still alive; but he put her away owing to the disease, and left her to find a livelihood where and how she could. Hers seems a pitiful case, thus on the threshold of life, to have all life's hopes crushed, nothing to look forward to here but slow distressing decay. Through eagerly listening to what others of the inmates had to tell her of the life to come, and of Jesus the Way, the Truth, and the Life, she has become inspired with a hope that cheers her. When I asked her why she wanted to be baptized, she said: "I want to be a follower of Jesus, who forgives and helps."

Gangua is a middle-aged man from Palari, about twenty miles north of Almora, where he was a cultivator. There he used to worship Devi Gul, a silver-faced goddess of great repute in the village. All his offerings and worship proved fruitless in giving hope or help. During the ten months of his residence in the Asylum he has been regular in attendance at the services, and has given earnest heed to the things he has learnt. Realising his sinfulness and need of salvation, and that Jesus is able to save, he has come to Him to receive His blessing. He has also been doing his best to

prove the reality of his faith by making it known to others. He has been principally instrumental in bringing forward poor deaf Surua as another candidate for baptism. Sitting by his side, and shouting into his ear, he patiently taught him the Lord's Prayer and texts of Scripture, which he had previously learnt himself, and which have caused the light to shine into Surua's soul. Surua is a young man, twenty-one years of age, and has been suffering from the disease for ten years, and it has terribly battered his young body. But, like so many of our inmates, he is wonderfully cheerful. This is one of the aspects of the Institution which calls forth the surprise of most of our visitors. Two Sundays ago, Dr. Rogers and Mr. Walker, of the Bacteriological Laboratory, at Muktesar, paid us a visit, and at the chapel door, as they were going away, said to me: "It is very pleasing to see how cheerful and comfortable the inmates are." They had come quite unexpectedly upon a group of the lepers sitting at the threshing-floor singing hymns, just before coming in to Sunday afternoon service in the chapel.

It costs just about £5, at the present rate of exchange, to make a poor leper happy and comfortable for a whole year, with shelter, food, clothing, and medical attendance. Truly not a ruinous sum, and surely well spent in trying to follow in the steps of the Master, a part of whose commission to the disciples was, "Cleanse the leper."

There is nothing more pathetic, I think, than to hear these poor people praying, in their simple-heartedness, for God to fill with His riches the hearts of those dear friends who love them so much as to provide this home for them. And those who give to the Lord in this will assuredly receive back into their souls tenfold more than they give.—With many hearty good wishes for abundant blessing during the year on which we are entering, yours very sincerely,

G. M. BULLOCH.

Almora, North India, January 3rd, 1899.

THE informal meeting of the Young Women's Missionary Band, to which Mrs. Dawson proposed to invite the members in February, was unavoidably postponed, and will probably be united with the half-yearly meeting in April.

ONE of the A.B.C.F.M. missionaries from North China says that a very encouraging feature in the present outlook is the fact that the spirit of martyrdom is abroad in China. He adds: "Some of these progressive officials might easily have availed themselves of foreign protection, and escaped what they knew was certain death; but they were heroes, and the world ought to honour their memory as that of men who went down in the noble cause of truth and progress. They died obscurely, with their bodies disgracefully mutilated like those of murderers and criminals of the worst type: but the time will come, I hope before long, when these men will be recognised, and their memory honoured as the truest heroes in their country's history."

PHOTOGRAPHS FROM CHIANG-CHIU.

Amoy, October 25th, 1898.

MY DEAR MR. COUSINS,—Herewith a group of Chiang-chiu views, lately taken by me, when up there during September last. I hope you and all our kind friends at the Mission House are in the best of health. I am well, and so busy that I scarcely know sometimes how to get in even the absolutely necessary work. The weather is now getting cooler and so we are all for activity. With very kind regards, I am, yours sincerely,

OLIVE MILLER.

DESCRIPTION OF VIEWS.

(1) By Mr. Wasson—is a view of the two mission houses. The nearer one the Fahmys lived in, the further is inhabited by Mr. Wasson. These houses are very near the Chiang-chiu river, and about twenty minutes' walk from our larger church.

(2) The street in front of the church, which somewhat further on passes under the East Gate into the city. Various memorial arches decorate the road.

(3) The buildings to the right are the house and kitchen of the lady missionaries, to the left of the spectator is the building now used as a kindergarten by Miss Carling, behind are the church and pastor's house, &c.

(4) Shows our other L.M.S. church, a nice building by the riverside, and in a good position for work, being just beside a busy market.

(5) Shows in the centre Louie Clifton, the Chiang-chiu Bible-woman, who has worked a long time now for us, having begun her work under Mrs. Parker. She is a very hard worker and most devoted, but she is getting old, so her daughter-in-law, on her left, does some of her work for her very ably. A Christian woman stands on her right.

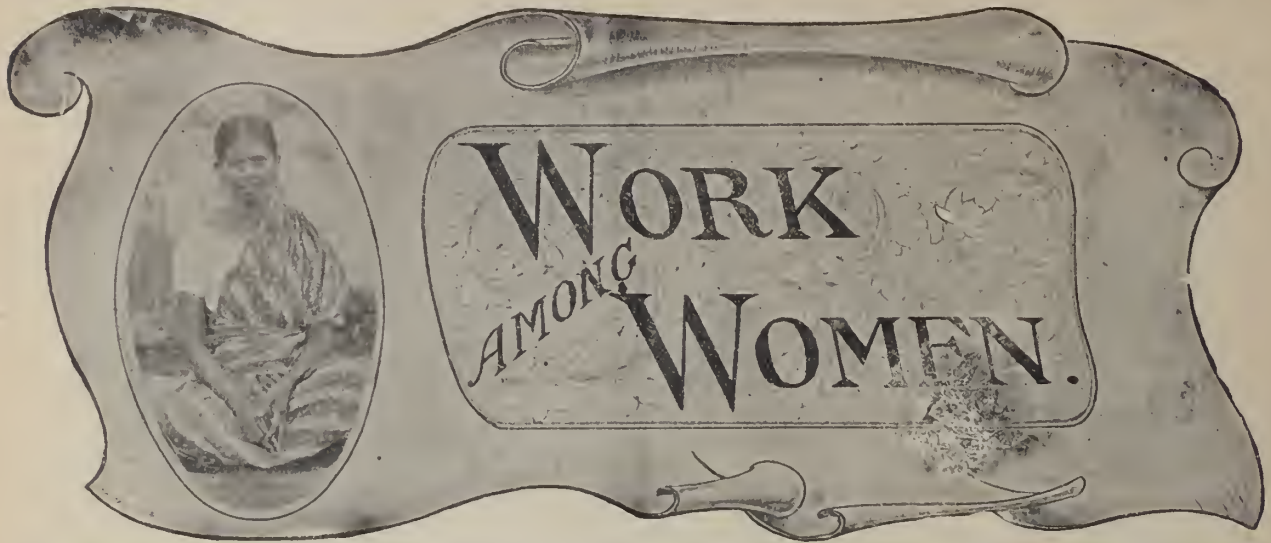
(6) The London Mission Chiang-chiu Church (the larger one), the building to the left of the spectator, at present is used for a boys' school, but is shortly to be opened as a book-store and reading-room, designed to meet the present need and desire among the Chinese for more education, especially Western.

(7) Shows the handsome building just put up for and used as the Anglo-Chinese College; here sixty-two pupils read, many of them men of the upper classes, otherwise so exceedingly difficult to reach, here they are daily under Christian influence and teaching.

(8) Shows the busy river scene and the stone bridge just beside the church.

(9, 10, 11) Give a little idea of Dr. Fahmy's hospital among the rice fields, but no idea of the order and cleanliness which prevails within, nor of the numbers that have received benefit there.





CHRISTMAS WITH THE DUSKY DOVES.

A WEEK of Christmas festivities having been decided upon for our large little family, we had to turn our attention towards the necessary preparation for such a big entertainment; however, many hands and love lighten labour, and soon all was in readiness. The evening of December 13th found us retiring early hoping for a good night's rest to prepare for busy days to follow; but soon the rumbling of bullock-cart wheels disturbed the stillness of the night, mingled with merry voices of children coming in from some of our schools, who determined on having a full week's enjoyment by arriving at 1 a.m. on the first day.

At 5 a.m. came more carts, with the remainder of our family. Nine a.m. found all the children—seventy-two of them—met with us and our pastor Joseph on the verandah for a general thanksgiving service.

Next came a most interesting unpacking of boxes that morning received from our Mission House in London. What a display of pretty and useful presents greeted those eager eyes as parcel after parcel was unfolded by one and another—for, of course, all hands had to assist in this pleasing work.

As soon as all had finished their noon-day meal they started off in bandies—each made happy by the gift of a chuckram and a new pocket handkerchief—to visit the museum and public gardens. The menagerie of wild beasts and exquisite birds amid such pleasant surroundings gave great pleasure to everyone. All returned home excitedly happy with the events of the day, and, as soon as their evening meal and prayers were over, contentedly retired for the night.

Five a.m. next morning, the 15th, found them all astir like early birds warbling forth in song their thanksgiving

for another new day. A little later the bigger boys had a lesson in gardening for an hour; their amateur efforts causing great amusement to the younger ones. From 9 to 10.30 a.m. we had our morning service again, when the pastor gave a most suitable address, which deeply interested all the children. Afterwards, all our little ones rescued from the leper hospitals were permitted to visit their parents and friends in that sad spot, accompanied by Bible-women and pastor. Many were the touching interviews between these sorely-afflicted sufferers and these their dear untainted little ones, who were indeed heaven's own sunbeams in that living tomb of corruption.

All the rest of our children were allowed to visit their various friends and relatives until 5 p.m., when all were home again anxiously awaiting for "shadows of the evening to fall across the sky," for then a great treat was in store—wonderful pictures from the magic lantern, which never fail to charm young and old alike here. The minutes quickly sped while revelling in this fairyland—all too soon for the bairnies, and amid many requests for more, just one more, at 9.30 p.m., we had to speed all off to prayers and blanket fair, where all soon slumbered.

Early hours of the 16th were again full of praise and merriment until 9 a.m., when we met for service. This was one of more than ordinary interest, which another of our pastors and several Christians had come to share. First, a short address from Pastor Kesira helped all alike, then one from my husband, specially for the children, on the sacred rite of baptism, followed by the baptism of twenty-two of them, all of whom seemed to enjoy the special distinction. Earnestly did we pray these might really become His in spirit and in truth and all the beauty of holiness, then will they become messengers of salvation to their country people now sitting amid the dense darkness of cruel superstition and idolatrous ignorance. God grant this. Next our pastor

Joseph gave a suitable address to some of my women, who, in 1897, were released from gaol in honour of our Queen's Diamond Jubilee. For more than four years these women have been learning of Him who can save to the uttermost *all* who come unto Him. It has been a great joy to watch these erring souls climb upwards; the struggle has not been easy, as many stumbles and slips have testified, but beyond a doubt all of them are "rising to nobler, better life on stepping-stones of their dead selves," and glad, indeed, were our hearts when this morning my husband received two of them into Christian communion, bidding them go on acquiring new graces and perfection in His strength and all-sufficiency. Next, we shared together the Holy Communion in remembrance of Him who died for us. Rich in blessing were the moments thus spent. All the children wished to remain and did so, solemnly looking on with reverence and deep interest, never tiring all through the long service, which went on until noon. The afternoon was given up to games and frolic. One kind friend had erected a good strong swing, and sent several boxes of marbles, which never failed to amuse; indeed, one rarely ever saw the swing without occupants. Evening, we again had magic lantern, delighting everyone immensely; and so ended the third day.

Saturday morning was spent as usual with service and games, followed by a big outing at 2 p.m. A procession of bullock bandies took all down to the sea-beach three miles away. Surely that was the merriest, happiest day ever possible; so thought all our brownies without a doubt. After romping and rolling as frolicsome as the wild waves themselves for a few hours, all were glad enough to welcome a quieter time for refreshments, and enjoyed to the full coffee and buns, bread and plantains, sitting in a circle on the clean white sand of the seashore. After giving thanks and singing several of our lyrics came more gambols, then off in the bandies.

Seven a.m., Sunday morning, found them all worshipping in our L.M.S. Church with the usual Sunday morning congregation. During the day we had a prayer-meeting with the older ones; then some of those who were able to write did so to interested friends at home, telling what a happy time all were having. Quiet conversation and evening service closed another day of great joy to all of us.

Next followed Monday, the biggest day of all the festive week, when each were to receive their Christmas presents; all hands were busy enough preparing them for each recipient. Four p.m. found all ready, eagerly waiting, each one looking so nice in new jackets, skirts, and cloths. Hearty, indeed, were their songs of praise at the close of this interesting function; their happy voices touched every heart. The shadows of evening were then drawing near; but the darkness had added joys in store. A kind friend had generously provided a most brilliant display of fireworks which charmed everyone both big and little, and won rounds of applause.

Next morning all awoke as fresh as larks, quite ready to make the most of their closing week. After service each one was reviewed and afresh rigged out with sufficient clothing for awhile. Then followed a little conversation with each one, endearing us more to one another. After this, games were again the order of the day, until evening, when some of our bigger boys left by boat, all looking so well and delighted with their past happy week.

Wednesday was our final day of festivities. All had a gay time with native crackers, &c., and games as usual, from which all managed to extract a good share of fun until afternoon, when the last of our school children departed in bandies, and all the rest prepared to settle down to our ordinary home life, all so happy with pleasant memories and new possessions.

Christmas, 1898.

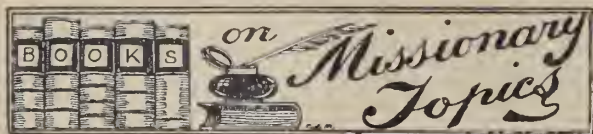
BESSIE OSBORNE.

AN ŒCUMENICAL MISSIONARY CONFERENCE.

AN Œcumenical Conference of Foreign Missions will be held in the city of New York during the last eleven days of April, 1900. It will be similar to the General Missionary Conference held in London in 1888, at which there were present 1,759 delegates from every section of the globe, and almost every country. It was a representative gathering of missionaries, clergymen, and laymen, from every calling in life. Among those present, generally thoroughly interested in the stimulating and illuminating influence of the Conference, were many of the leading men of Great Britain, including the Earls of Aberdeen, Harrowby, and Northbrook, Lords Kinnaird, Polwarth, and Radstock, with some sixteen members of Parliament, eleven bishops of the Church of England, eleven archdeacons, deans and canons, twenty generals of the British Army, Admiral Rodd of the Navy, besides many other men of equal reputation in public life and letters.

A meeting of business men was held in New York on January 11th, at which the plans for the Conference were outlined, and at which expression of their interest and support was given by leading laymen. The signers to the call for this meeting included the following: Darwin R. James, John H. Converse, W. E. Dodge, Lucien C. Warner, William L. Brower, Seth Low, Oliver Otis Howard, Enoch L. Fancher, Everett P. Wheeler, D. Willis James, Mornay Williams, Frank H. Fields.

Dr. Judson Smith, of Boston, Secretary of the American Board, and Chairman of the General Committee on the Œcumenical Conference, said: "The Conference next year will represent every phase of the work of some 200 boards and societies throughout the world, and while the morning sessions and sectional meetings in the afternoon will be devoted rather to the discussion of the practical conduct of mission work, especially on the economic side, the public meetings in the afternoons and evenings will give a grand panoramic view of the peaceful conquest of the world in the name and spirit of Christ."



FROM BRAHM TO CHRIST, or the Progress of an Eastern Pilgrim. By William Robinson. William Andrews & Co., 5, Farringdon Avenue, E.C. 2s. 6d.

THIS is a very striking poem of about 2,600 lines. It embodies a true story of a Hindu fakir or ascetic, told by himself to the author on many occasions and at long intervals extending over nearly twelve years.

This singular man began life as an earnest devotee of Shiva, trusting for salvation to superstitious ceremonies and religious works. Instructed by his pious guru, he set off on a pilgrimage to the sacred city of Benares. The journey and all that was seen on the way—the classes of people whom he met or overtook, and the sight of Kasi in the distance—are described. Then the city itself is pictured in a most graphic style, and all that he saw there, and the ceremonies in which he took part in order to obtain salvation. This picture is one of the gems of the poem.

Then comes an account of the turning point of his life. While he is still at Benares he witnesses the secret worship of the Linga. This so revolts him that he flees away in horror and loathing. The shock to his mind and soul seems to have been so intense that he falls ill, and is carried to a hospital, where he first hears about Christ. This breaks his caste, and he is excommunicated. His heart is softened and prepared for what follows by an adventure in which he saves the life of a little child from a panther. Then he meets with the Saviour, and a sudden change comes over him. This incident concludes the first part of the poem, which is enlivened with a variety of interesting and sometimes even amusing details of travel in India. The closing stanzas of Part I. form two very beautiful hymns, the one being Christ's words of comfort and strength to the weary seeker after God, and the other the convert's recognition of the sweet rest he finds in the Redeemer.

Part II. describes the further wanderings of our hero in his endeavour to obtain more of the light of Christian truth. He joins companionship with a Christian man, Aldred, and together they seek a blind old missionary, who helps them much with his words of heavenly wisdom. His church, his work, and his worship are described. This part ends with two more beautiful hymns.

Part III. opens with our Christian ascetic and his friend Aldred commencing mission work together. Having himself found the Saviour, our hero's one great aim in life is to impart his knowledge to others. In this he finds intense joy, and seems to have visions of heaven after the manner of the Apocalypse. Apart from the interest of its very unique

story, the book is brightened throughout by the number of delightful hymns of striking freshness and sweetness.

AGATHA'S UNKNOWN WAY. By Pansy (Mrs. Alden). Edinburgh and London: Oliphant, Anderson, & Ferrier. 1s.

WE have here a lively American story in which the experiences of a missionary's daughter are set forth. Her parents are in India. She, at twenty, has come home expecting to find all America "athrob with missionary enthusiasm." Her disillusionment, the satirical description of "those blessed missionary women" assembled at Fountain Square Church, the talk about self-denial, the strange *contretemps* by which she found herself unconsciously turning an immense gathering of The Physical Culture Club into a deeply moved missionary meeting, while another lady, of the same name, who had come prepared with Greek costume, clubs, bells, and all requirements to give an exhibition of poses and graceful motion, is taken to address a handful of elderly women and a few white-haired men who have come together to hear a missionary, and the happy ending by which "foreign" and "home" missions alike are gainers—are not all these set forth in Pansy's racy bit of fiction?

VALLIANT FOR THE TRUTH. The Autobiography of the late Mr. J. M. Weylland. Edited by G. Holden Pike. With an Introduction by the Rev. P. B. Power, M.A. London: S. W. Partridge & Co., 9, Paternoster Row; or the London City Mission, 3, Bridewell Place, E.C. Price, post free, 2s. 3d.

THIS is an intensely interesting story. In any walk of life Mr. Weylland would have shown himself a strong and striking figure. As a City Missionary, with his heart aglow with love to Christ, with faith in his fellow-men, with unfaltering confidence in the power of the Gospel to uplift and save them, and with a wonderful admixture of geniality, self-control, tact, and energy, he exerted a unique influence for good. The book fairly teems with incidents. From cover to cover it throbs with life—life that is often rough, sorrowful, sinful, but yet not lacking in redeeming features, and certainly not beyond the power of Christ's softening, consoling, and redeeming grace. Indirectly, too, it bears eloquent testimony to the efficiency and value of the London City Mission. The missionary spirit of the book is unmistakable.

ALMANAC OF MISSIONS, 1899. Issued by the American Board. Boston, Mass., U.S.A.: Congregational House. Price 10 cents.

THIS little annual is admirable, and by means of its statistical tables and its summary of Protestant Foreign Missions serves a very useful purpose to the friends of missions generally, besides giving interesting information respecting the Board's own work.



THE Industrial Missions Aid Society, whose headquarters are at 10, Paternoster Row, London, E.C., and whose object is to find employment for native converts, is commencing to establish mission industries in connection with existing missionary effort. Ahmednagar, in the Presidency of Bombay, is the place chosen for the immediate establishment of a carpet factory, the first of a series proposed to be started in different parts of India. The missionary of a well-known society, stationed for some years in the town, pointed out to one of the Directors of the Industrial Missions Aid Society who visited India last year the opportunity Ahmednagar presented for the establishment of a mission industry, and invited the Society to commence operations there at once, promising the hearty co-operation of the Mission, also undertaking, if a carpet factory were started, to supply about a hundred trained hands at once from amongst the youths, who are taught carpet-making in the technical school of the Mission. It is hoped that the advent of the Industrial Mission Aid Society's factory will be a great boon to the Mission, as there has hitherto been no opening for the hands trained in the school owing to there being no carpet factory in the neighbourhood. The services of a practical man, who has been in training as a missionary at Harley College, has been engaged, and he is now on his way to India to superintend the work of the factory.

WE are rejoiced to learn from the current number of the *Missionary Herald* that our Irish Presbyterian brethren are greatly cheered by the progress of their work in Manchuria. One missionary reports 469 baptisms during a tour round his western district. Another tells of 67. In all Manchuria there are now 10,000 church members, and the same number of catechumens.

DR. STEWART, the principal of Lovedale, Cape Colony, has accepted the call to be the Moderator of the General Assembly of the Free Church of Scotland. Two or three years ago Principal Miller, of the Madras Christian College, filled the same chair. The Free Church knows how to honour its missionaries.

Work and Workers (Wesleyan Missionary Society) pleads earnestly for a resuscitation of the missionary prayer meeting. Rightly led, no meeting is more calculated to quicken or to sustain the life of a church. What a pity it is that ministers shrink from the effort to make the missionary meeting a living thing!

By the decease at a ripe old age of Mr. William Thomas Berger, who died at Cannes, on the 9th of January, the China Inland Mission has lost a staunch friend who, from that Mission's earliest days, has been its nursing father and helper.

LAST year the Society for the Diffusion of Christian and General Knowledge among the Chinese, to meet the sales in Shanghai, and the stocking of new depôts in the various provinces, printed 181,249 copies of various publications, or over 37,000,000 pages. The ground covered by the publications was varied, but the distinctly Christian character of most of them is apparent on reading the list.

THE Basle Missionary Society has been able to cope with the serious deficit of £12,692 which was weighing upon it last year. Collections have been made in all parts of the world for this result, and the missionary stations of the Society have been not the least important contributors. For the first time, it would appear, the converts of this Society have been asked to give, and they have responded with enthusiasm. In the sums sent to Basle from China and India, from Cameroon and the Gold Coast, there is an encouragement and a lesson the significance of which cannot be overstated.—*Le Missionnaire*.

IT is interesting to note that the *Evangelisches Missionsmagazin*, the organ of the Basle Missionary Society, in giving an account of the insurrection last year in Sierra Leone, in which the shocking massacre of American missionaries took place, declares that the hut-tax was a mere pretext, and that the real cause of the insurrection was the irritation felt by a native chieftain of drunken habits because he was prevented by the British authorities from enriching himself by the slave-trade.

IN a letter from Madagascar, dated December 16th, M. Escande announces that, in an interview with General Gallieni, he obtained the surrender of the last church in the Betsileo, which was still in the hands of the Catholics. If the rain did not prevent him, he intended to go in person to take possession of it. "Then all the churches in the Betsileo will have been restored to us." There are still some to be restored in Imerina, but the number has been much reduced.—*Journal des Missions Évangéliques*.

THE French missionaries have organised a union for prayer, with regular meetings, between the missionaries of the English and Norwegian societies and themselves.—*Journal des Missions Évangéliques*.

AT Maphutseng, in the Lessouto, there was a famous medicine-man, named Mpchemo, whom people came from a long distance to consult. Lately, he was greatly moved by a picture of Christ on the cross, and the image of the Crucified One pursued him wherever he went. One Sunday I was preaching on the parable of the wedding-feast. As the congregation went out the evangelist said to him: "Well, Mpchemo, when will you answer the invitation of the Lord which you have heard to-day?" "Excuse me, I have business over there," replied the medicine-man, hastily moving away. An hour afterwards he was again with the evangelist. "I have to give it up! that image haunts me; after I left you it came back to me with such force that I dared not return home." Since then he attends the catechumens' class, and I like to see his great eyes fixed on me; he is the most attentive of my hearers.—*Journal des Missions Évangéliques*.



CHINA.—The Rev. Jonathan Lees, of Tientsin, has published a second edition (completing 17,000 copies) of his "Chinese Church Hymnal." The original edition was produced in 1891, and the unexpectedly rapid sale of that edition had led to its being for a long time out of print. A generous and deserved welcome has been given to this book, and most encouraging testimonies have been received by its compiler as to its usefulness. It has been adopted for use in the worship of several of the largest churches, and has been found acceptable in Mandarin-speaking districts, far distant from that for which it was prepared. About twenty of the hymns were composed by Mr. Lees. —The Rev. J. Sadler and Miss Carling expected to leave Amoy for home on February 1st.

INDIA.—Mrs. Theobald has sent us the following interesting account of the welcome accorded to the Rev. H. H. Theobald and herself, on their arrival at Mangari, after their marriage:—"As soon as Mr. Theobald left Mangari to go down to Calcutta, the native Christians, and a few of the Hindus also, set to work to prepare for our home-coming, and we were forbidden to show our faces in Mangari till December 20th. This was easily managed, as we went into camp for a fortnight, after our short honeymoon, and very much I enjoyed the new experiences of mission work connected with camp life. In the meantime our native friends in Mangari were very busy, and our curiosity was greatly roused when rumours of a triumphal arch and 'Europe' band (as it is called in India) reached our quiet dwelling! There is little fear of wet weather spoiling a gala day at this time of the year, and the eager, happy faces that awaited our arrival on the little station platform were in keeping with the glorious sunshine. As soon as we stepped out of the train handfuls of yellow flowers were thrown over us, and the 'Europe' band did its utmost to play a lively tune. One cannot expect very grand results from four instruments, but the big drum did valiant duty for those that were missing. Our little bamboo cart was a sight to behold, and could well have been taken as a model by promoters of bicycle parades at home. The people hurried over the fields so as to reach the bungalow before us, and we drove in state by the road and under the archway. Both it and the bungalow were beautifully decorated with evergreens and festoons of yellow flowers, and a large coloured banner, with 'Welcome,' in bold letters, hung from the former, while the words, 'God bless the happy pair,' had been tastefully arranged over the verandah door. On reaching the house the band again struck up, more flowers were thrown over us, and, best of all, a sweet old hymn sung in Hindi. We were then placed in two chairs, and, after garlands of white flowers had been hung round our necks and a gun fired (both native

customs), we were presented with a 'dali,' containing about twelve kinds of fruit and nuts, a Bible, and inkstand. After a few words from my husband and some native music, we were allowed to partake of breakfast, which was not the least pleasing item on the programme after our journey and all the excitement. In the afternoon a meeting of the Christian Endeavour Society was held, and in the evening we were entertained by a grand display of fireworks. The compound was lit up with 250 small native lamps, several fire balloons were sent off, and over 500 people from neighbouring villages flocked to see the illuminations. From time to time the whole compound was lit up with bright-coloured torchlight, and during such moments, of course, we had to submit to the gaze of a goodly number of upturned faces in our direction. It was, indeed, a gladsome day, and one we shall never forget."—The Mirzapur Mission Sunday-school has devoted a collection towards the relief of distress at Molepolole. "It has," says Miss Hewlett, "done them good to be interested in another country. They still keenly remember the days of our own famine, and the generous help which came from all parts of the world." The amount is Rs. 14 1s. 3p.

AFRICA.—An accident has befallen the Rev. A. J. Wookey, by which he dislocated his left ankle, and he has had to go to Kimberley for surgical treatment.—The Rev. J. May, secretary of the Tanganyika District Committee writes: "Will you kindly convey the thanks of our District Committee to the L. M. S. party at Keswick, 1898, who very kindly sent us a postcard of greeting, and affixed their names."

SOUTH SEAS.—The Rev. J. Marriott left Samoa, to take his long-deferred furlough, on November 3rd. On his way to Sydney he paid a flying visit to the north-west out-stations, and accompanied eleven native teachers and their wives to New Guinea. His colleagues on the Samoan District Committee expressed, by resolution, their deep sense of the valued services rendered to the Mission by Mr. Marriott during his twenty years' service as tutor of the Malua Institution. The Samoans too, hold him in regard and affection. Amongst the wives of the students Mrs. Marriott's influence was widely felt for good. —Deep sympathy is felt for the Rev. and Mrs. Bevan Wookey, on account of the serious breakdown of the former, in consequence of which he has been compelled to leave Samoa and has been taken to Australia for medical treatment. Mrs. Bevan Wookey is bearing up bravely in her great trouble.

NEW GUINEA.—Early in December a terrible hurricane visited Kwato. The Rev. C. W. Abel reports that whole villages were "blown away," and thousands of trees were uprooted. Twenty luggers and cutters were wrecked in the neighbourhood, and amongst the victims were Captain Godet, who formerly navigated the *Olive Branch*, and Mr. C. E. Kennedy, late of the Anglican Mission. Mr. F. W. Walker, formerly of our Mission, had a very narrow escape.



Notice to the CHRONICLE'S "Own Correspondents."—

The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

AN interesting fact transpires in one of DR. WILLS' Dr. E. F. Wills' letters to his friends—EXPERIENCES. viz., that in the course of his long missionary career in China Dr. Griffith John has baptized more than 4,000 converts. Dr. Wills is very interested in his own work at Hsiao Kan. He says: "Every day we have prayer in the hospital, and I read my verse in my turn, and ask one of the Christians to pray. The patients in this way learn Bible truths, and that is the great thing here. One does not need to stew down the last magazine; it is just the bare necessities of the Gospel that we can preach, so it seems, and the fruits are pretty abundant all around." Dr. Wills says that any little kindness shown seems to reach the people a great deal more than it would do English people. Whether or not it is because he is a doctor, he makes friends with the people, and never has any but very pleasant relations with them. On one occasion he attended a feast before a funeral, "which," he says, "I enjoyed very much—ten courses, all of which I liked. Unfortunately the school-teacher must needs think that I was hungry just before, and in the schoolhouse gave me a bowl of treacle, with eight boiled eggs in it."

INDIA.

IN November a young Sudra woman, "ALMOST who had been an in-patient in the hospital CHRISTIAN." at Jammulamadugu, was baptized. "She came in to hospital," says Dr. T. V. Campbell, "with a careworn and sad look on her face. Yesterday (December 28th) her face was beaming when she came to take leave. Many more of the patients have been much impressed, and have gone home almost Christian." During 1898 there were more than 450 in-patients in the

hospital. A large proportion of these were surgical cases, some of them very serious ones. Patients came from very distant villages—some even hundreds of miles (chiefly for eye operations).

MR. BROUGH, of Coimbatore, South RECOMMENCING India, writes: "During this year I have WORK. been paying special attention to Perundalur, where we once had work. It was given up, I understand, some five or six years ago. All classes of the community have received us most cordially. I do not know that I have ever received more kindness from Hindus than from the people of Perundalur. Our catechist, Mr. Jesudasen, has much influence among some of the chief men, and our evangelists, Messrs. B. Unmeyudian, Raphael, and Nehemiah have been holding special meetings among the villagers, while many Christians in Coimbatore have been praying specially for the work of the Gospel in this district. By these means the way had been prepared for recommencing our work in this important village. When I told the chairman of the village union, the chief man in the village, that I wished to carry on Christian work in Perundalur, he, though a Hindu, expressed his pleasure, and promised to help in any way he could. First, I said, we required a house for our catechist, and asked him if he could get me one. He at once offered us one in the best part of the caste village. It belonged to the late revenue inspector, who had recently purchased it for Rs. 100, and the union chairman offered it to us at the same price. He afterwards said that I could have it for Rs. 80, and that if the owner would not accept that sum he would make up the difference from his own purse. The building is well built, with tiled roof. We could not erect such a building for Rs. 200. In the very centre of the village is a piece of Government land. When I told the union chairman and other leading Hindus who were present that I required a piece of land for a school building, and mentioned this particular block as being most suitable, they expressed their pleasure that we should have it, and promised to assist in acquiring it from Government. We next went to the Panchama quarter, and told them what we purposed doing. They were greatly delighted, and promised to help us in every way they could. We spoke to them of Christ, and, after singing and prayer, returned to the house of the union chairman, who had prepared refreshments for me, as well as for the evangelists. As I had walked about three miles to their village, and had to return in the heat of the day, our Hindu friend sent me back to my camp in his own spring bandy. There are ten families ready to place themselves under instruction with a view to baptism.

"At Koundapadi we were also received most kindly, and one of the chief men offered to place his house at our disposal for a catechist until we could erect a house of our own. His house is the best one in the village, and in

turning out he will be put to a good deal of inconvenience."

MISS HEWLETT writes that she was
ANSWERED glad to find herself back on Indian soil.
PRAYERS. "The cawing of crows at daybreak was music in my ears, though usually a sound which is anything but musical; and, when I reached Mirzapur, it was delightful to meet once more all the women and girls whom we had saved from starvation. I have been delighted with the progress made among the women and girls. Amongst the orphans it is very plain that a great spiritual work has been going on during the year. There is that undefinable something about them which only comes from hearts set on right things. There are many big girls of about fourteen years old, and these are really a delightful set of girls. Our good matron is such a fine woman—a grand disciplinarian and a motherly body—and her influence is wholly for good. From the beginning of the year we have been praying for, and definitely expecting, twenty women to confess their faith by baptism; or, in the case of those baptized in childhood, by coming forward for church membership; or for some with heathen husbands to openly take a stand in their homes. We have prayed for twenty to come forward during the year. When I arrived from England in November we had only four of the number; but now, before the year is out, God has given us the whole. They are not all baptized yet, owing to Mr. Hutton having been away in Dudhi, and to other things; but they have all openly confessed by word of mouth. This has been a great triumph of faith and prayer, especially valuable for our Christian women; and now, in the coming year, we must attempt and expect greater things. There is an awakening and arousing going on in the native church here. I am expecting and praying for a special revival—an outpouring of the Holy Spirit on our Christian Church. It seems as if this must come before the town can be roused. In March our yearly conference for the native Christians will take place, when Mr. Janvier, of Allahabad, will conduct some special services. He has great power in holding missions among the native Christians. We are hoping much from his addresses." Miss Hewlett adds that there is one girl, Eliza, about seventeen years of age, in the Orphanage, who is beginning to teach, and who has a most earnest missionary spirit. She is constantly to be found talking with non-Christians, and Miss Hewlett thinks that much of the good work going on in the Orphanage is owing to the quiet influence and plain, open speaking on religious matters by Eliza.

It is reported that great depression prevails in Zionist circles on account of the alleged instructions of the Sultan, whose co-operation is essential to success, forbidding the entrance of any more Jews into Palestine.—*The Missionary World*.

ECHOES FROM THE HOME CHURCHES.

THE Annual Missionary Meeting in connection with the Young People's Guild, Park Chapel, Camden Town, was held on January 23rd. At the commencement of the session a competition, consisting of eight classes, had been organised, with two prizes in each class. Many articles were sent in, and sold, realising more than ten pounds to be handed to the L.M.S. A most interesting feature in the evening's proceedings was the presentation of an album by Mrs. Burroughes, on behalf of the church and congregation, to Mr. and Mrs. Pryce Jones, who have been working in Farafangana. The album contained upwards of 140 autographs, with many original contributions in the way of water-colour drawings, poetry, and prose, besides photos, favourite Scripture portions, and quotations; the rule being that contributors should pay a subscription at the rate of one shilling per page. This has resulted in an additional sum of £4 10s. The pastor (Rev. J. G. Binney) cordially welcomed Mr. and Mrs. Pryce Jones, who both responded in impressive addresses, testifying to the joys of missionary life, and of the wonders they had seen wrought in the lives of the Malagasy by the power of the Gospel.

ANNOUNCEMENTS.

ARRIVAL.

REV. J. KNOWLES, from PAREVCHALEY, SOUTH INDIA, on January 29th, per steamer *Arabia*, via MARSEILLES.

DEPARTURES.

MRS. HAINES, returning to BELGAUM, REV. W. P. HAINES and MRS. HAINES, appointed to VIZAGAPATAM, and REV. A. T. FOSTER, appointed to PAREVCHALEY, SOUTH INDIA, embarked per steamer *Golconda*, January 27th.

REV. J. W. HILLS, MRS. HILLS, and two children, returning to SAMOA, and MISS KATIE LAWES, proceeding to SYDNEY, embarked per steamer *Omrak*, February 3rd.

MR. H. BROWN, proceeding to KURUMAN, embarked at Southampton, per steamer *Dunottar Castle*, February 4th.

MARRIAGE

WASSON—NURSE.—On December 17th, at the Union Church, Hong Kong, the Rev. J. S. Wasson, of Chiang Chiu, Amoy, to Mildred Irene, eldest daughter of Mr. W. J. Nurse, Ivybank, Stock, Essex.

DEATH.

ELLA.—On Sunday, February 12th, at Sydney, the Rev. S. Ella, late of the Loyalty Islands, South Seas, of apoplexy, in his 75th year. [By cablegram.]

ORDINATION.

An interesting service was held at the Laisterdyke Independent Church, Bradford, on December 7th, at which Mr. A. T. FOSTER, of Hackney College, was ordained on his appointment to Travancore, South India. The Rev. M. P. DAVIES, B.A., B.D., presided. The opening prayer was offered by the Rev. Joseph Martin, and portions of Scripture read by Rev. W. A. Elliott. The usual questions were asked by the Rev. T. S. ROSS; the charge was delivered by Professor Armitage, and the ordination prayer was offered by the Rev. Dr. DUFF. The field of labour was described by the Rev. R. Wardlaw Thompson, Foreign Secretary of the London Missionary Society.

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